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A
FAITHFVLL AND
PLAINE EXPOSITION
vpon the two first verses of the
second Chapter of *Zephaniah*: By that late Re-
uerend Preacher of Gods word,
Maister Perkins.

CONTAINING
A powerfull Exhortation to Repen-
tance: As also the manner how men in Repen-
tance are to search themselues.

*Preached at Sturbridge Faire, in the Field; taken from his mouth:
And afterwards diligently perused; And now published for the
common good. By a Preacher of the word.*

With a Preface prefixed, touching the publishing of M. Perkins his
Workes. And a Catalogue of all such particulars
thereof, as are to be expected.

The third Impression.

Prou. 28. 13.

*He that hideth his sinnes shall not prosper.
But he that confesseth and forsaketh them, shall finde mercy.*



L O N D O N

Printed by Thomas Creede, for William Welby, and are to be sold
at his Shop, at the Signe of the Grey-hound, in Paules
Church-yard. 1606.

A
FALLHILL AND
LALINE EXPOSITION

upon the two of the vessels of the

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LONDON

Printed by Thomas Green, for William W.
at the Sign of the
Church-yard, 1802



TO THE RIGHT
 WORSHIPFUL, MY VERY WORTHY
 and Christian friend, Syr William Gee, Knight, one of his
 Maiesties Honourable Counsell in the North; Recorder of the Townes
 of Beverley, and Hull, and one of his Maiesties Iustices of peace
 in the East-riding of the Countie of Yorke, a true friend of
learning, and pietie: and to the vertuous, and religious
Lady his wife. Grace and peace from
 God, &c.



Mongst the many reasons (Wor-
 shipfull Syr,) which haue perswa-
 ded mee that Poperie cannot be
 the true Religion, this is not the
 least: the insufficiencie of their
 doctrine of faith and repentance:
 which two thinges though they
 be the chiefe and principal points
 in Religion, and so necessarie, that
 he, who doth not, both know, and
 practise them aright, can neuer be
 saued: yet I dare auouch, that the
 faith and repentance of the Ro-
 mish Church, as they are taught
(anistius in Catechismo, Cofferus in Enchiridio,

by many of the best approued Papists, are no better then such a faith,
 and such a repentance as an hypocrite, and a very reprobate may at-
 taine vnto: Indeed, to insist vpon repentance onely (they make ma-
 ny faire florishes, they call it penance, they make it a Sacrament, and
 say it is a boord that saues a man after shipwrack, and write great vo-
 lumnes of it, and of *confession*, and of *Cases of conscience*, (as you good
 Syr in your owne reading knowe better then I) and yet alas, when all
 is done, it is but a shadowe of repentance; and indeede how can they
 teach aright the doctrine of repentance: which erre so fowly in set-
 ting down the iustice of God, and the vilenesse of sin? which 2. points
 a man must know, else hee will neuer repent: but Poperie misconcei-
 uing the iustice of God, teaching it not to be infinite, in as much as it
 needes not an infinite satisfaction, and misconceiuing the nature of
 sinne, teaching euery sinne not to be damnable, nor to offend Gods
 Infinite iustice, erring (I say) in these 2. how is it possible they should
 conceiue aright the nature of repentance? by which a man seeing his
 sins, their foulness, their punishment, and his own misery by them,
 confesseth them, bewailes them, fearing Gods iustice, flieth from it,
 and craues forgiveness of his mercie, and lastly purposeth, and inde-
 uoureth to leaue them all, and to leade a newe life. The serious consi-
 deration hereof, hath often made mee wonder, why many Popish
 treatises,

The Epistle Dedicatorie.

treatises being in some sort exhortations to repentance, should bee so accounted of as they are by some: for though I confesse, there are in some of them, good and hollesome meditations, and many motiues to mortification, and good life, yet would I gladly learne of any man but this one thing, how those exhortations can be pithie, or powerful, sound, or any way sufficient to moue a man to repentance, when as, not those bookes, nor all Poperie is able to teach a man sufficiently what true repentance is.

If any man reply: I will therefore learne the doctrine out of the Protestants bookes, and vse the Papists for exhortation onely: I then answere, is it not a more compendious, and conuenient, and a lesse scandalous course, to seeke exhortations out of such writers, as doe teach the doctrine aright? nay I doubt how it is possible to finde a powerfull exhortation to repentance in any Papist, who erres in the Doctrine: the reason is manifest, because Doctrine is the ground of exhortation: and if the Doctrine be vnfound, how can the exhortation bee any better? Let vs therefore leaue these muddie puddles, and fet our water at the fountaine: the water of life, at the fountaine of life; I meane the doctrine of faith, and repentance, at the written word of God, and at such mens writings as are grounded therevpon, and agreeable therevnto.

*Deering,
Greenham,
Bradford,
and many o-
ther.*

Now, amongst those many instruments of God, who haue laboured with profit in this great point of Religion: namely repentance, drawing their doctrine out of the two brefts, of the 2. Testaments of Gods booke, I may well say, (to say no more,) that this man of God Maister Perkins, deserues to haue his place: whose labours, whilest he liued, and his yet liuing labours, what they deserue, I had rather others should proclaime, then I once name: who professe my selfe to be one of those many, who may truely say, that by the grace of God and his good meanes principally, I am that I am: But leauing him in that glorious mansion, which Christ the Lord of the Haruest hath prepared for him: and now giuen him, I returne to my selfe, and doe humbly praise the Lord of heauen, who gaue me my time in the Vniuersitie, in those happie dayes, wherein (beside many worthy men of God, whereof some are false asleepe, and some remaine alieue vnto this day) this holy man did spend himselfe like a Candle, to giue light vnto others.

The scope of all his godly endeouours was to teach *Christ Iesus*, and him crucified, and much laboured to moue al men to repentance, that as our knowledge hath made Poperie ashamed of their ignorance: so our holy liues might honour our holy profession. And as repentance was one of the principall endes, both of his continuall preaching and writing: so especially and purposely hath he twise dealt in that Argument.

First, in his Treatise of Repentance: published 1592. wherein briefly (as his manner was) but soundly, pithily, and feelingly, he layeth downe the doctrine, and the very nature of repentance: and after the positive doctrine, hee toucheth some of the principall controuersies and difficulties in that doctrine, but afterwarde thinking with himselfe, that he had not seriously and forcibly enough, yrged so great
and

The Epistle Dedicatorie.

and necessarie a lesson as Repentance is, therefore shortly after, being desired and called to the dutie of Preaching, in that great, and generall assembly at *Sturbridge Faire*, he thought it a fit time, for this necessary and generall exhortation to Repentance: to the intent, that as we were taught the doctrine of repentance, in the former treatise: so in these sermons wee might be stirred vp to the practise of it. And certainly, (good Sir:) I iudge there could haue beene no matter, more fit for that assembly, then an exhortation to repentance, for as the audience was great and general, of all sorts, sexes, ages and callings of men, and assembled out of many corners of this kingdome, so is this doctrine general for all: some doctrines are for parents, some for children, some for schollers, some for trades-men, some for men, some for women, but repentance is for all: without which, it may be saide of all, and euery one of age, not one excepted: No Repentance, no saluation.

These Sermons being in my hands, and not deliuered to me from hand to hand, but taken with this hand of mine, from his owne mouth, were thought worthy for the excellency, & fit for the generalitie of the matter, to be offered to the publique view: I haue also other workes of his in my hands: of which (being many,) I confesse my selfe to be but the keeper for the time, taking my selfe bounde to keepe them safely, to the benefite of Gods Church, of whose treasure vpon earth I make no question, but they are a part: and I heartily desire you (my godly friends) & all other faithful Christians, to sollicite the Lord in prayer for me, that I may faithfully discharge my selfe of that great charge which in this respect lyeth vpon me: and that his grace & blessing may be on me, & all others, who are to be imploied in this seruice, wherein (had the Lord so pleased) wee could heartily haue wished neuer to haue bin employed: but that his life might haue eased vs of the labour: and that as I begin with this, so I, or some other better able (which I rather desire) may goe forward, vnder-taking the weight of this great burthen, and not faine, til he haue made a faithful account to the Church of God, of all these Jewels deliuered to our trust.

And now these first fruites of my labours, in another mans vineyard, as also al that hereafter doe or may follow, I humbly cōsecrate to the blessed Spouse of *Christ Iesus*, the holy Ghurch of God on earth, and namely to the Church of England, our beloued mother, who may reioyce, that she was the mother of such a sonne, who in few yeares did so much good to the publique cause of religion, as the wickednesse of many yeares shall not be able to weare out. But first of all, and especially, I present the same vnto you (my very worshipfull and Christian friends) who (I must needs say) are very worthy of it in many respects.

Maister Perkins, but forty yeares olde at his death.

1 For the matter it selfe, which is repentance, my selfe being able to testifie, that you are not hearers, but doers, ripe in knowledge, & ripe in the practise of repentance, insomuch as I dare from the testimonie of my cōscience, & in the word of a Minister pronounce of you, that as you haue heard & knowne this doctrine of repentance, so blessed are you, for you doe it.

And 2. for him who was the author hereof (whose mouth spake it from the feeling of his soule, and whose soule is now bound vp in the bundle of life:) I know, and cannot in good conscience conceale the great delight, you haue alwaies had in the reading of his bookes, the reuerend opinion, you had of him liuing, and how heauily and passionately, you tooke his death and departure: therefore to cheare you vp in want of him, I send you here this little booke, his owne childe, begotten in his life time, but borne after his death: obserue it well, and you shall find it, not vnlike the father: yea, you shall discern in it the

The Epistle Dedicatorie.

fathers spirit, and it doubts not, but to finde entertainement with them, of whom the father was so well respected.

And for my selfe, I spare to rehearse what interest you haue in me, & all my labours, it is no more then you worthily deserue, and shall haue in me for euer: you are the fairest flowers in this garden, which in this place I after others haue planted for the Lord (or rather God by vs): And two principall pearles in that crown, which I hope for, at the last day from the Lord my God, whose word at my mouth you haue receiued with much reuerence, & with such profit, as if I had the like successe of my labours in others, I should the neuer haue cause to say, with the Prophet, I haue laboured in vaine, & spent my strength in vaine, but my iudgement is with the Lord, and my worke with my God.

And if I knewe you not, to be such as take more delight in doing well, then in hearing of it, I would proue at large, what I haue spoken of you: yet giue me leaue to say that, which without open wrong, I may not conceale, that beside your rare knowledge, and godly zeale to religion, and other duties of the first table to God himselfe, your charitie and pittie to the needy distressed Christians, at home and abroad: your mercifull dealing with them, who are in your power; your beneuolence to learning, and namely to some in the Vniuersity; doe all proclaime to the world those your due praises: which I (well knowing your modesties) do spare once to name: neither would I haue said thus much, were it not for this cold & barren age, wherein we liue, that so, when our preaching cannot moue, yet your godly examples might stirre vp. Pardon mee therefore I pray you, & thinke it no wrong to you, which is a benefit to Gods Church: But goe forward in the strength of the Lord your God, & hold on in that happie course you haue begun, bee faithfull vnto the end, the Lord will giue you the Crown of life: faithfull is he, which hath promised, who wil also doe it: proceed (good Sir) to honour learning in your self and others, & religion especially, which is the principall learning; & proceed both of you, to practise religion in your own persons; and in your family, hold on to shine before your family, and amongst the people, where you dwell, in zeale and holinesse: hold on hereby, still to shame popery, to stop your enemies mouthes, & to honour that holy religion, which you professe, to gaine comfort of good conscience to your selues, & assurance of eternall reward: and lastly, to encourage me in those painefull duties which lye vpon me: for I openly professe that your religious zeale & loue of the truth, with many other good helps, are principall encouragements in my ministry, and especial motiues vnto me, to vndertake the charge of publication, of so many of the works of this holy man deceased, as may not in better maner be done by others. But I keepe you too long from this holy exhortation following; I therefore send you to it, & it to you, & from you to the church of God, for I dare not make it to be priuately yours & mine, wherein the whole Church hath interest, as well as we: It was preached in the field, but it is worthy to bee admitted into our hearts: I found it in the open field, but vpon diligent view, finding it to be Gods corne, & a parcel of his holy & immortal seed, therefore I brought it home, as good corne deserues: And as it is Gods corne, so in you, I desire all holy christians to lay it vp in Gods garners, that is in their hearts and soules.

And thus committing this litle volume to your reading, the matter to your practise: you and yours, to the blessed fauour of that God, whom you serue: and my selfe and my endeouours, to your hartie loue, and holy praiers, I take leaue: From my studie. *Agust. 7. 1605.*

5 DE 60
Yours in Christ Iesus, euer assured.

William Crashawe.



TO THE CHRISTIAN
READER, AND ESPECIALLY TO AL SVCH
as haue any Coppies of the workes of Maister Per-
kins, or intend any of them to
the Presse.



Orasmuch as there hath beene lately signification made, of diuers of
Maister Perkins his workes hereafter to be Printed, in an Epistle to
the Reader, premised before the Treatise of Callings, and that sig-
nification being but generall, might peradventure giue occasion to
some, to set out some particulars (without the consent of Maister
Perkins his assignes) as imperfectly as are these two books, intituled
The reformation of Couetousnesse, and The Practise of Faith, iustly and truly
(for ought that I see) censured in the aforesaide Epistle: It is therefore now thought
good, to mention the particular Treatises, and workes of his, which shall hereafter (if God
will) be published, for the benefite of Gods Church: I doe therefore hereby make knowne
to all, who in any way may concerne, that there were found in the Studie of the deceased,
and are in the hands of his Executors, or Assignes, and preparing for the Presse.

1. His Expositions on the Epistle to the Galathians.
- 2 On the Epistle of Iude.
- 2 His Booke of the Cases of Conscience.
- 3 His Treatises, 1. Of Witch-craft. 2. Of Callings.

All these he had perused himselfe, and made them ready for the Presse, according to
which Coppies by himselfe so corrected, some of them already are, and the rest will bee
published in due time: And hereupon we desire all men who haue Coppies of them, not to
offer that wrong to that worthy man of God, as to publish any of their owne, seeing the
Coppies hereof which are to be Printed, are of his owne correcting: but rather if they
can helpe to make any of them more perfect by their Coppies, they may therein doe a
good worke to the benefite of many, and much comfort to themselves.

And further, I doe hereby make knowne, that I haue in my hands at this present of
his workes, taken from his mouth, with my owne hand, hereafter (if God will) to be pub-
lished, with the allowance of our Church, and for the benefite of his children, these par-
ticulars.

- 1 His Expositions or readings, on the 101. Psalm.
- 2 On the 32. Psalm.
- 3 On the 11. Chap. to the Hebrewes.
- 4 On the 1. 2. & 3. Chap. of the Reuelation.
5. On the 5. 6. and 7. Chapters of Saint Mathew.
- 2 His Confutation of Canisius his little Popish Catechisme.
- 3 His Treatises, 1. Of Imaginations. Out of Genes. 3. 2.
- 2 Of Temptations, out of Mathew. 4.

TO THE READER.

3 Of Christian equitie, out of *Philippians*, 4. 3.

4 Of the Callings of the Ministry, out of two places of Scripture.

5 Of Repentance, out of *Zephaniah*, 2. 1.

Besides many other particular Sermons, and short discourses made upon severall, and speciall occasions: of all which, some are already published by others, and some by my selfe: and all the rest that remaine, as they be the Jewels of Gods Church, so did I willingly dedicate them to the publique and generall good. Iudging it were a foule sinne in me, or any other, to impropriate to our selues, or our owne priuate vse, the labours of This, or any other learned man, which are in my opinion, parts of the Treasurie of the militant Church: And as it were wrong to the Church, If I should conceale them, so doubtlesse were it to him and his children: If I should publish them for mine own alone, and not for their benefit. If I doe, I thinke it may be iustly saide vnto me, or whosoeuer doth so, Thy mony perish with thee. And what herein I haue said for my selfe: I knowe I may boldly and safely say, for his Executors or Assignes, which haue or had in their hands, any of those which were found in his Studie: In the publishing of all which, as we doe intend to deale truly with the Christian Reader, and not to commit any thing to the Presse, which hath not either beene written or corrected, by the Author himselfe, or faithfully penned according to the truest Coppies taken from his owne mouth, and since by others of sufficiencie and integritie, diligently perused: so we purpose to referre them to the benefit of the Authours wife and children, as much as may be, wishing that vpon this Caueat, men would not be so hastie (as some haue beene) to commend to the world, their vnperfect notes, vpon a base desire of a little gaine, both to hinder the common good of the Church, and to defraude the said parties of their priuate benefit, to whom in all equitie and conscience, it doth principally appertaine: And desiring all who haue any perfect Coppies of such as are in my owne handes, that they would either helpe me with theirs, or rather take mine to helpe them. That by our ioynt powers, and our forces laid together: the walles of this worthy building, may goe vp the faster, and the faster. And so I commend them all to Gods blessing, who endeavour to commend themselves, and their labours, to God, and to his Church.

Your brother in the Lord.

W. C.





AN EXHORTATION TO REPENTANCE.

Zophoniah, Chap, 2, verse. 1. 2.

*Search your selues, euen search you o nati-
on, not worthy to be beloued: before the
Decree come forth, and you be as Chaffe
that passeth on a day.*



He Prophet in the first Chapter of this prophecy rebuketh the *Jewes* of three notable crimes, *Idolatri*, *fraud*, and *cruelty*. In this second hee exhorts them to repentance, and withal reproveth some of their speciall finnes. In the three first verses he propoundeth the Doctrine of repentance, and addeth some speciall reasons to mooue and stirre them vp to the practise of it. In propounding the Doctrine of repentance, he directs it to two sorts of men. First to the obstinate and impenitent *Jewes* in the first and second verses. Secondly, to the better sort of them, in the third. So that the summe and substance of these two first verses, is a brieft and summarie propounding of the doctrine of Repentance to the obstinate *Jewes*. The wordes containe in them 3. severall points, touching the doctrine of repentance.

1. The dutie to be performed, *Search*:
2. Who must be searched: *your selues*:
3. Who must doe it. The *Jewes*: who are further described to be a *nation*, not worthy to be beloued of God, these are in the first vsrse.

4. In the second verse: the time limiting them, when to repent, *before the decree come forth*: that is, before God put in execution the iudgements which are already decreed & appointed for them.
5. A forcible reason vrging them to doe it, which lieth hid, and is necessarily implied in the fourth point; namely, that *there is a decree against them*, which wants nothing but execution; which also shall come vnlesse they repēt, whereby they shall be fanned: and if they shall be found to be chaffe, they shall flye away with the wind of Gods iustice. Of all these points in order,

For the first, the holy Ghost saith; *Search your selues*. The words are commonly reade thus. *Gather your selues*, which though it be good, for that in repentance a man gathereth himselfe, and all his wits together, which afore were disperfed, & wandred vp & down in vanitie: yet I rather allow their translation who read thus. *Search or fan your selues*: but either of them may stand, because the word in the original doth cōprehēd both significatiōs; yet it seemeth that to search, or sift, fits this place better, cōsidering the same manner of speech is afterwards continued in the word *Chaffe*: so that the meaning of the holy Ghost seemeth to bee this: Search, try, and fanne your selues, least you bee found light chaffe, and so fly away and be consumed before the iustice of God.

Concerning this dutie of searching, let vs obserue first, that the holy Ghost vrging the *Jewes* to repent, vseth not the word Repentance, but bids them

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search

Lamen. 3.

search themselves: yet meaning, hee would haue them to repent: giving vs to vnderstand, that no man can haue true and sound repentance, but hee who hath first of all searched and examined himselfe: and this stands with good reason, for no man can repent, who first of al doth not know himselfe, and his owne wretchednesse. But no man can see into himselfe, nor knowe himselfe, but hee that doth diligently search himselfe: so that the beginning of all grace, is for a man to search and try, and fanne himselfe, that thereby he may knowe what is in himselfe: that so vpon the search, seeing his fearefull and damnable estate, hee may forsake himselfe & his own waies and turne to the Lord. Thus speaketh the holy Ghost in the heartes of holy men; *Let vs search and try our waies; and marke what followeth; and turne againe to the Lord:* as though there were no turning againe to the Lord, but after a searching of our selues. With this testimonie of the holy Ghost, agreeth the testimonie of al holymens consciences, who all know, that the first beginning of their turning vnto the Lord, was a searching of themselves: Let any repentant sinner aske his conscience, and call to minde his first calling and conuersion, and he will remember that the first thing in his repentance was this; that he searched into himselfe, and looked narrowly into his waies, and finding his waies dangerous, and his case fearefull, did thereupon resolue to take a new course, and turne to the Lord for pardon and mercie, and for grace to enter into more holy, and more comfortable courses.

The man that passeth vpon ridges of Mountaines, & sides of hils, or that goeth ouer a narrow bridge, or some dangerous and steepe Rocks at midnight, feareth not, because hee seeth no daunger: but bring the same man, in the morning, and let him see the narrow bridge, he went ouer in the night, vnder which runnes a violent streame; and a bottomlesse gulfe, and the dangerous Mountaines, and rocks, he passed ouer, and hee will wonder at his owne boldnesse, and shrink for feare to thinke of it, and will by no meanes venture the

same way againe: for now hee seeth the height of the Mountaines; the steepe of the Hilles, the cragginesse of the Rocks, the fearful downfall, and the furious violence of the streame vnderneath, & therby seeth the extreame danger, which afore he sawe not; therefore he wondreth, & reioiceth, that he hath escaped so great a danger; and will by no meanes be drawn to goe that way in the day, which hee went most carelesly in the darkenesse of the night, but seeketh another way (though it shuld be far about:) So a sinner in his first estate, which is naturall & corrupt (as wee are bred and borne) hath a vaile before his face: so that hee seeth nothing: the wrath of God & the curse due for sinne, Hell and damnation seeking to deuoure him, he seeth the not, although (liuing alwaies in sinne,) hee walketh in the very Iawes of Hell it selfe; and because he seeth not this fearefull daunger, therefore hee refuseth no sinne at all, but rusheth securely into all manner of sin: the night of impenitencie, and the myst of ignorance so blinding his eyes, that he seeth not the narrow bridge of this life, from which if he slide, he falles immediately into the bottomlesse pit of Hell.

But when as Gods spirit hath by the light of Gods word opened his eyes & touched his heart to consider his estate, then hee seeth the fraile bridge of this narrow life, and how little a steppe there is betweene him and damnation; then hee seeth Hell open due for his sinnes, and himselfe in the high way to it: sinne being the craggy Rocke, and Hell the gaping gulfe vnder it, this life being the narrowe bridge, and damnation the streame which runneth vnder it: Then hee wondreth at his miserable estate, admireth the mercy of God in keeping him from falling into the bottome of Hell, wondreth at the presumptuous boldnesse of his corruption, which so securely plodded on towards destruction, and being ashamed of himselfe, and these his waies, he turnes his heart to the God that saued him from these dangers; and lets himselfe into more holy wayes, and more comfortable courses, and confesseth that ignorance made him bold, and

and blindness made him so presumptuous; but now hee seeth the danger, and will by no meanes goe the same way againe; and thus the searching and seeing into the foulness of sinne, and the danger thereof, is the first beginning of repentance, and the first step into grace.

This doctrine teacheth vs what faith and repentance is general in the world. All men say, they believe, and have repented long agoe; but trie it well, and we shall finde in the body of our Nation, but a lippe faith, and a lippe Repentance: for euen when they say so, they are blinde and ignorant of their owne estate, & knowe not themselues, but presume of themselues, that because they are baptised and liue in the Church, therefore they are in Gods fauour, and in very good estate, when as they neuer yet were reconciled to God: and are so farre from it, that they neuer yet sawe any sinnes in themselues wherof they shuld repent: as a man traueiling in the night, seeth no daunger, but plods on without feare: So the most part of our common people, in the night of their ignorance, think and presume they loue and feare God, and loue their Neighbour; and that they haue euer done so: Nay, it is the common opinion that a man may do so by nature, and that hee is not worthy to liue, who doth not loue God with all his heart, and believe in *Iesus Christ*: But alas poore simple soules, they neuer knewe what sinne was, neuer searched nor saw into their own harts with the light of Gods lawe, for if they had, they should haue seene such a Sea of corruption, that then they would confesse it to bee the hardest thing in the world, to loue God, and to believe in Christ, and forsake sinne: it is therefore manifest, that they haue not yet begun to believe or repent, nor haue entered into the first step of grace, which leadeth to repentance, for that they haue not learned this lesson, which the Prophet teacheth: that is, to *search themselves*.

Furthermore, let vs in the second place, obserue better the signification of the word: it signifieth to search narrowly; as a man would doe for a peece of Gold, or a precious Iewell, which is

lost in a great house: Or as a man may search for gold in a Myne of the earth, where is much earth, and but very little gold Oare.

Hence we may learne, that in true Repentance, and conuersion, wee must not search so only, as to find the grosse and palpable sinnes of our liues: but so as we may finde those sinnes which the world accounts lesser sinnes, and espie our secret faults & priue corruptions. Some corruptions seeme more neere a kinne of our nature, and therein men hope to be excused, when they forsake many other greater sins: But a true penitent sinner must search for such, so as a good Magistrate searcheth for a lurking traitor which is conueied into some close and secret corner, and hee must ransack his heart for such corruptions, as wherein his heart takes special delight, and must thinke that no sinne can be so small, but it is too great to bee spared, and that euery sinne great or little, must bee searched for, as being all Traitors to Gods Maiestie.

But alas, the practise of the world is farre otherwise; great sinnes are little sinnes, little sinnes are no sinnes: Nay, after a little custome, great sinnes are also little or nothing, and so at last men make no bones of grosse and grievous sins: and for the most part men search so superficially, that they scarce find any thing to be sinne: such excuses are made, such distinctions are deuised, such mitigations, such qualifications, such colours are cast vpon all sinnes; as now vp and downe the world, grosse sins are called into question, whether they be sins or no: and the great transgressions of the lawe are counted small matters, necessarie euils or inconueniences, tolerated to auoide other euils: and what is hee counted but a curious and perforce foole, which standes vpon them: Ignorance after five and thirtie yeares preaching is counted no sinne, blind deuotion in Gods seruice no sin, lippe labour in praying, vaine and customable swearing, mocking of religion, and the professors thereof, no sin: prophaning of the Saboath, contemning of preachers, abusing of parents, no sinne: pride in apparell, superfluitie in meates, beastly and ordinarie drunkenesse, fornication, no sinnes. Nay,

deceits, Cosonages, oppressing vsury, notorious briberie, and couetousnesse, that mother sinne; these are counted no sinnes: these beames are made but moates by prophane men, & they are so minced and carued, or there is some such necessitie of them, or some such other flourish or vernish must be cast vpon the, as that they are little or none at all. Alas, alas, is not that a simple and a silly search where such blockes as these are, lye vnspied? what are moule-hills, when such mountaines are not seene? Moates will be little regarded, where such beames are not discerned: but it is cleere, that therefore there is no true triall nor diligent search made: for a true conuert will search his heart for all, and will spare none: He deales in searching his owne heart, as a good Iustice of Peace in searching for traytors or Seminarie Priests. He seekes not superficially, but most exactly, and leaueth neuer a corner vsought, and he thinkes great sinnes to bee infinite, and little sinnes great, and iudgeth no sinne so small, but that it deserueth the anger of God, & therefore he wonders at the mercy of God, which throwes vs not all down to hel in a moment; & he crieth out with holy *Jeremie*: *It is the Lords mercy that we are not consumed.* Away then with this superficial and hypocritical search, where so many sinnes are spared and not found out. It is Pharisical, for euen to the Pharisee, when hee came into the Temple to reckon with God, and to tell what Traytours hee had found, that is, what sinnes vpon good search hee had espied, hee returns his precept, all is well, hee hath found neuer a one, but beginnes to thanke God that hee was so good, and so good, and not so ill, and so ill, nor yet like the Publicane. The world is full of Pharises, not onely the Popish Church: but euen our Church swarms with these superficial searchers, who cannot (because they will not,) finde any sinne to present vnto God. Men thinke in the Countrey, a Church Officer hazards his Oath, if he present all well, and findeth no fault in his Parish, to present as punishable to the Ordinary: for men thinke it vnpossible, that there should bee none in a

whole parish: then how doth that man hazard his own soule, who being made ouerseer & searcher of his heart, findes nothing in it to present to the Lord. For it is not more easie to espye outward and actuall transgressions in a whole parish, then it is to finde a heape of corruptions in a mans heart, if a man will search into the bottome of it with the light of Gods law. Therefore when the Lord comes and keepe his visitation, what shall become of such a man, but to vndergoe the strict and seuerer search of the Almighty, because hee would not search himselfe?

Our bodies and lines are free from spanish *Inquisition* (which is one of the last props, which Sathan hath lent the Pope, wherewith to vphold his declining Kingdom) and the Lord grant we may be euer free from it. But in the meane time, that might put vs in mind how to deale with our corrupt hearts, and vnmortified affections, euen to erect an *Inquisition* ouer them, to lay in waite for them, to search them narrowly, and to vse them roughly: yea, to set our hearts vpon the rack of Gods law, that so it may confesse the secret wickednesse of it: for the Papistes doe not thinke vs Protestants, greater enemies to their superstition, then the inward corruptions of our hearts, are to our saluation; therefore it may bee a godly pollicie for euery man, euen to erect an *Inquisition* ouer his owne heart and conscience, and not to spare his most secret and dearest sinnes, and such as are neere allyed to his owne nature: for that is the true search here commaunded by the Prophet, and practised by all godly and holy men: when a man purposeth to finde all that are, and to espie euen all his sinnes: for a godly man is neuer satisfied in his search, but still, the more he findes, hee suspects the more are still behind: and therefore hee continueth searching his owne heart all his life long: Therefore let euery professor looke to it betwixt God & his conscience, that he dally not with himselfe in this case: for if hee doe, then, when God comes with his priue search, his hypocrisie shall be discovered & his nakednes shall be laid open in the viewe of men, & Angels: to his eternall confusion. *Third.*

Lam. 3, 22,

Thirdly, *Search*, saith the Prophet, but not so content: hee forceth it againe, *Euen search you*. In thus repeating and vrging this exhortation, the holy Ghost giues them and vs to vnderstand, that the true searching of a mans heart, and life, is a duty of a great moment, and speciall necessitie: therefore he leaues it not after once naming it, but inforceth it the second time, as being no matter of indifferency, but of great necessitie: thereby shewing, that it is a principall dutie in repentance, euen the beginning and foundation of all true grace.

And further, it is a meanes also to preuent Gods iudgements: for when men search not themselues, then God sendes the fire of afflictions, and crosses to trie and search them: but when they search themselues, then God spareth to search them by his iust iudgements.

Now in that this dutie of searching, is both the beginning of all true grace, and the meane to staie Gods iudgements, and therefore is so pithely, and forceably vrged by the holy Ghost, it must teach vs all a necessary lesson: namely, to make great conscience of searching our selues. First, because God hath so commanded, and we are to make conscience of obedience to euery commaundement. Secondly, because therby we shall reape two so great commodities, as first, thereby we shall lay a sure foundation for the good work of grace in vs, and secondly, shall staie the hand of God, and his iudgements, from being executed vpon vs. Let vs therefore hearken to this counsaile of the holy ghost, let vs take the fan of the Lawe, and therewith search and winnowe our harts and liues. Our hearts, for secret and hidden corruptions. Our liues, for committing of euil, and omitting of good. Doe with your hearts as men doe with their wheate: they will not suffer their corne to lie long in the chaffe, lest the chaffe hurt it, but commits it to the fanne, that the winde may separate them: So the graces of God in our hearts are pure corne, our sinnes & corruptions are chaffe: looke well, & thou shalt find in thy self much chaffe, and but little corne: let not then

the chaffe lye too long mingled with the corne, lest it corrupt the corne. Let not thy sins lye mingled with the grace of God in thee, if thou doe, they will choke it in the end, and so depriue thee of al grace: therefore rip vp thy hart, and looke into thy life, and when thou hast sinned, enter into thy self, aske thy conscience what thou hast done, & be not quiet til thou hast found out thy sinne, and the foulness of it: and neuer thinke that thou knowest any thing in religion, till thou knowest what is in thine owne heart. And what are thy speciall and priuieest corruptions, and looke into thine owne faults, not with a partial eye, but with a censorious, and a strait iudgement, spare sinne in no man, but especially condemne it in thy selfe.

But alas, these times of ours, cry out of an other state, for euen *Jeremies* case is ours: We may complaine as hee did, *No man repents him of his wickednesse, Iere. 8. 6.* saying, *what haue I done?* the same is the fore of our people, and the sicknesse of all Nations: that euery man runnes on in his sinnes, from sinne to sinne, carelessly: euen as the barde horse into the battaile. But how rare a thing is it, to finde a man, that daily searcheth himselfe, and examines how hee liues, & how the case standeth betwixt God and himselfe: and that when hee hath done amisse, entereth into the closet of his hart, and strikes himselfe vpon the breast, and disputes the case with himselfe, saying, *What haue I done?* O what is this, that I haue done against God, against his Church, & against my own soule?

The want of this, is that which the Prophet complaines of in that place: not as though it were sufficient thus to doe, in a mans owne conscience: but because it is a good beginning, and a step to further grace. For if a man did seriously thus deale with his conscience after his sinne, his conscience would shape him such an answer, and would tell him roundly, *what hee had done*, that hee would take heede, how hee did the same againe, and looke more narrowly, and warily to himselfe all the dayes of his life. Seeing therefore it is so necessarie a dutie, let euery one

of vs indeuour the practise of it, namely, to rippe and ranfacke our hearts, and to search our waies vnto the bottome.

Now for your better instruction, and furtherance in the performance hereof: you must knowe that this *Search* is to bee made by the Lawe of God, for nothing els but Gods law can helpe vs, and let vs see that which wee must search for: for if we search by any other meanes, we may seeke and search long enough, ere we find anything that will be matter of repentance. Aske the diuell, hee will tell thee all is well, and that thou art in an excellent estate; and God loues thee, and thou art sure of Heaven: this song the diuell alwayes sings for the most part till a man comes to dye, for then hee appears in his colours, but till then, hee labours to sing, and lull all men a sleepe in the cradle of securitie. Aske our own flesh, and our owne hearts and natures, and they will answere, and say, that all is well and safe, and that wee haue believed, and loued and feared God all our daies. Aske the world, and men in the world: and they will answere, all is well, and they will say further, that thou art a right good fellow, and art worth twentie of these curious fooles that stick vpon points, and stand vpon circumstances, as swearing & drinking, and good fellowship, and gaming, and such other nice and circumstantiall points: thus will worldly men answere: for thy prophane course is acceptable to them, because thereby thou approouest the same in them. Nay, goe further, and aske all humane learning in the world, and it cannot tell thee what one sinne is, nor what it is to offend God: so that there remaines onely the lawe of God, the light whereof will disclose the darknesse of our hearts, and the iustice whereof will reueale the vnrightheousnesse and the perversnesse of our natures: therefore to the Lawe of God must wee flye to helpe vs in this search.

And yet for our better helpe in this dutie, and that there may bee nothing wanting to that soule, that seeketh God, therefore we are further to know, that if wee will search our selues by the lawe profitably, we must marke three

rules, the truth whereof vnlesse wee knowe, acknowledge, and feelee: wee shall neuer see our owne estate, nor profite by this *Search*, but plodde on from sinne to sinne, vntill wee plunge into hell.

The first Rule is, that every man that came from *Adam*, sinned in the sinne of *Adam*: thou must therefore knowe, that his sinne in eating the forbidden fruite, was thy sinne: and thou sinnedst therein, as well as hee (though thou wast then vnborne) and that thou art guiltie of it before God, and must aunswere for it to GODS iustice, vnlesse Christ doe it for thee. The reason hereof is, because wee are his seede & posteritie, we were thē in his loines, he was the father of vs all: and was not a priuate mā as we are now, but a publicke person, the pledge of all mankind, and bare the person of vs all at that time: therefore what he did then, he did it for himselfe, and for vs: what covenant God made with him, was made for himselfe and vs: what God promised him, and hee to God, hee promised for himselfe, and for vs: what he receiued in his Creation, hee receiued for himselfe, and for vs: and what he gained or lost by his fall, hee gained and lost for vs, as for himselfe. He lost the fauour of God, and originall puritie: therefore he lost it for all his posteritie: guiltinesse, and Gods anger, and corruption of nature which he gained, he got for vs all, as well as for himselfe. If we doubt of this point, it is proued by the Apostle: where the holy Ghost saith: **Sin entered by one man, and death by sin: and that sinne went ouer all, and that it went ouer all them, which sinned not in the like transgression with Adam* (that is, even our children) who as they are borne, are borne not onely tainted with originall corruption: but guiltie also of *Adams* sinne. This is a most certaine truth, though it seeme strange, for fewe men thinke of it, that euer they shal answere for *Adams* sinne: and therefore if any obiekt, what reason is there that I answere for another mans sinne? I answere, true, if it had bene *Adams* sinne alone: but it was his and thine also: for hee was thy Father and stood in thy roome: and thou also since thou wast borne, hast confirmed what hee did.

Now

*ROM. 5-14

Now therefore though not one of many thinkes seriously thereof: namely, that hee should stand guiltie of a sinne committed more then five thousand yeeres before he was borne, yet seeing it is most true, both in Scripture and good reason: let every man subscribe in his conscience to this truth. And let this be thy first resolutiō in this search, that thou standest guiltie of *Adams* transgression.

The second rule to bee knowne is, that in euery man are all sinnes: more plainly, that in euery man by nature are the seedes of all sinnes: and that not in the worst, but in the best natured men: make choyse of the best man and the greatest sinne, and that worst sinne is to be found in that best man. If any doubt of this, let him consider what originall sinne is, namely, a corruption of the powers of our soules; and that not of some, or in part, but of all, and wholly. This corruption hath two parts. First a want, not of some, but of all good inclinatio, a want of all goodnes. Secondly, a deprauation & prone- nesse, not to some, but to all euil; and not a pronenesse onely, but originall sin infuseth into euery mans heart, the seed of all corruption.

Many men stand much vpon their good meaning, and vpriight heart, and bragge of a good nature: but they are foulely deceiued; for take the ciuilest man vpon the earth, and the seedes of all sinnes in the worlde are in him by nature. But to explaine this point fully, obserue these two clauses.

First, I say not, the *practise* of all sinnes, but the *seedes*; for all men practise not all sinne: the seedes are in their nature: but the practise is restrained, sometime by education, sometime by good and wholesome lawes, sometime the constitution of mens bodies deny the practise of some sinnes, sometime the Countrey a man dwelles in, or calling a man liues in, keepes him from the practise of some sinnes: and alwaies a generall and limittig grace of God, restraineth the natures of all men, from running into many sins: which hand of God, if God should take away, and leaue every man to his nature, wee should see that euery man would prac-

tise any sinne in the world: yea, euery the greatest sinnes that euer we heard to bee done in the worlde. All men which knowe themselves, knowe this to be true. And the more a man knowes his owne heart, the more hee seeth that his heart is a sea of all wickednesse: and that it is the mercy and grace of God, that hee hath not fallen into the mightiest and most monstrous sinnes in the world.

Secondly, I say, by nature. For I know by good education, & by grace, it is otherwise: grace rectifieth nature, but that is no thanks to nature: for it is as euil and corrupt still, being seuered from grace: and therefore nature must be fully abolished, afore man come to heaven. And yet (though all this be true) I say not that sinne breakes out in all natures alike, though all natures be alike corrupt: for the course of nature is restrained in some more then others, by the meanes aforesaid; but this is the truth, that whereas some are not so angry, some not so wanton, some not so cruell, some not so couetous, some not so ambitious, &c. as others; that comes not from any goodnesse of nature in them, aboue the other originally, but from Gods hand, which tempereth, restraineth, and moderateth euery mans nature as he seeth good.

And if God did not thus moderate and restraine the natures of men, but suffer them to breake out to the full: there would then be no order, but all confusion in the world; therefore (as especially for his Churches quietnesse, so also for the preservation of publike peace, and the vpholding of societie in the world, betweene man and man) the Lord holdes a hand ouer euery mans nature, and keepes every one in a certaine compasse limitted by the wisdom of his power, which restraining hand of his, if the Lord should take away, all societies and common wealths, would be turned vpside downe, because euery man by the vniuersall corruption of his nature, would break out into euery sinne; I ende this point with appealing to the testimony of the consciences of all men, and especially of the best and holiest men, of whom I would ask this questiō, whether they find not in their

natures an inclinatioⁿ, euen to the few-
lest finnes in the worlde; if shame, or
feare, or else the grace of God restrai-
ned them not: so that the best men doe
knowe well enough, what adoe they
haue with their corrupt natures, to
keep them within the compasse of O-
bedience.

Nay, I yet adde further, the nature
of men, and of all men is so corrupt,
since *Adam*: that euen the seede of
the sinne against the holy Ghost, and
a pronenesse to it, is in the nature of
euery man (though not one man a-
mongst many thousandes doe commit
that sinne,) for seeing in that sin, there
is a heape or sea of all finnes gathered
together, hee therefore that hath in his
nature the seede of all finnes, hath also
the seede of it. And againe, seeing all
euill tendes to a perfection, as well as
grace doth; what reason therefore is
there, but wee may safely thinke that
the Diuell woulde hale euery one to
that height of sinne: if it were not that
the powerfull hand of God preuented
him, who will neither suffer wicked
men, nor the Diuell himselfe to bee
so wicked as they could, and would
bee.

The vse of this second Rule, is nota-
ble. For in this searching of our selues,
it sheweth vs what wee are, without
all colours or deceit, and fully disco-
uers vnto vs, the vgliness of our na-
tures: and it may teache vs all how to
think and esteeme of our selues, when
we heare of *Caines* vnnatural murther,
Pharaohs vnnatural cruelty, & *Sodomits*
vnnatural lust, *Achisophels* diuillish pol-
licie, *Senacharibs* horrible blasphemie,
Judas monstrous treason, *Iudas* feares
full Apostacie. When we heare of the
fearefull murthers, treasons, periuries,
finnes against nature, blasphemies, A-
postacies, witchcrafts, and other the
horrible finnes of the worlde; let vs then
returne into our selues, & looke home-
wards, euen into our owne hearts, and
confesse euery one, that these should
haue bene euen thy finnes also, if Gods
grace had not preuented thee.

This will humble thee, and make
thee thinke vilely, & basely of thy selfe,
and so consequently bring thee to re-
pentance & true amendment: and the

very reason, why men repent not, nor
amend their waies, is because they are
Pharisees by nature, and thinke highly
of themselves, and of their owne na-
tures, and their naturall inclinations:
this will be a harsh and a strange Doc-
trine to them; Oh, they haue excellent
natures, and they cannot endure such,
and such finnes, and they thanke God,
they are not as ill as others: but let all
such men know, they must cease mag-
nifying nature, and learne to magnifie
Gods grace. Let them knowe, that na-
ture in them, is in the Roote, as much
corrupt, as in the worst man in the
worlde, and euery mans heart is a bot-
tomlesse fountaine of all sinne; there-
fore praise not thy nature, but Gods
grace & mercy in giuing thee so good
a nature; or rather, so well restraining,
and rectifying thy nature; and stay not
there, but desire of the Lord, that as he
hath giuen thee a better tempered na-
ture, then to other men; so also he would
bestow on thee his speciall and sauing
grace: & as he hath kept thee from the
fearefull sins of others (thou being as ill
naturally as they) so he would also lead
thee into the way of saluation, which
else the best nature in the worlde, can
neuer attaine vnto.

The third rule to be known & prac-
tised by him, who will truly search
himselfe, is, that euery man borne of
Adam, is by nature the child of wrath,
and Gods enemy: this is true of all
without exception; High, or low, rich
or poore, noble or simple, borne in the
visibile Church or without. And fur-
ther, by being enemy of God, hee is
therefore borne subiect to hel, to dam-
nation, and to all other curses: so that
looke as a Traytour convicted, stands
therby in his Princes high displeasure,
and is sure of death without speciall
pardon; so stands euery man when hee
is borne, convicted of high treason a-
gainst God, in his high disfauour, and
is in daunger of Hell, which is the
fulfilling of the wrath of God. Thus
Dauid confesseth of himselfe; *I was*
borne in iniquitie, and in sinne hath my
mother conceived mee: If in sinne, then
in Gods wrath, and vnder the daunger
of damnatioⁿ. If any aske, how, or why
this is so, I answere, the truth, as also
the

Gen. 4.
Exod. 1.
Gen. 8.
2. Sam. 15.
& 16.
Esa. 38.

the equitie of this third rule depends on the two former: for, because every man is borne guiltie of *Adams* great sinne, and also tainted originally with all corruption & a pronnesse of all sin; therefore it followeth in equitie and iustice, that every man is borne vnder the wrath and curse of God. This point is a plaine and euident truth: yet men in the world thinke not so, and it is the cause, why men repent not of their sinnes; for most men thinke that by nature, they are in Gods fauour; and therefore they neede not so sue for it in humiliation and repentance; but onely live ciuilly, and do no open wrong, and all is well: whereas (alas) there is no condemned Traitor, more out of his Princes fauour, nor more sure of death without a pardon, then al we are out of Gods fauour, and sure of damnation, vnlesse wee procure Gods fauour againe, by faith and repentance.

For the better opening of this third rule, and the manifesting of the truth: let vs knowe further, that the curse of God, vnder the which we are all borne is three-fold.

The first, is a bondage vnder Sathan: It is a certaine truth that every man as he is borne of his Parents, and till hee repent, is a slaue of Sathan: man or woman, high or lowe, Sathan is his Lord and Maister. Hee sittes as Iudge in his heart; and in this sence Sathan is the King of the Nations, and God of the world, Men will in wordes defie Sathan, and not name him without defiance: and spitte at him; and yet (alas,) hee is in their hearts: they spit him out of their mouthes, but hee is lower; they shoulde also spitte him out of their hearts, and that is true defiance indeede: for alas, hee lodgeth in thy heart, and there he makes his Throne, and raignes vntill the spirit of regeneration dispossesse him: and till then, no seruant is so subiect to his maister, no slaue to his Lord, as is the heart of man by nature vnto Sathan, the prince of darkenesse. Nay, our bondage, is more fearefull, then the slavery of any poore Christian, in the Spaniards, or in the Turks Gallies; for their bodies are but in bondage, and at commaund, and vnder punishment

but our best part, our heart, our conscience, our soule it selfe is captiuated vnto him, and vnder his command, who is the King of crueltie, and confusion, and Lord of Hell, whose commandements are Iniustice, whose seruice is sinne, and whose hyre is damnation.

The second part of the Curse, is the *first death*, or the death of the body: that is, a separation of the soule and body a sunder for a time, namely, till the last iudgement. This death is duly and iustly the punishment of any one, or the least sinne: therefore, how due and iust a punishment vpon that horrible heape of sinfulnessse, which is in every mans nature? and it is a most terrible curse. For it is the very gate of hell, and the downfall of damnation, vnto all men, but such, as by faith and repentance doe get their death sanctified by the death of Christ: vnto such men indeede it is no curse, but a gracious and glorious blessing, for it is altdred by Christ his death. But vnto all men by nature, and which repent not, it is the heauie curse of Gods wrath, and the very downfall into the gulfe of Hell.

The thirde part of the curse, vnder which every man is borne, is, the *second death*: the death of soule and bodie; which is the eternall want of Gods presence, and the accomplishment of his wrath: and an apprehension and feeling of that wrath, seazing on body, soule, and conscience. The first curse, was a spirituall death; the death of the soule. The second a temporarie death, the death of the body. The third, is an eternall death, a death both of soule and body together; and for euer. This eternall death is the curse of all curses, the miserie of all miseries and torment of all tormentes; and I shewe it thus. Often when thy tooth acheth, and sometime when thy head acheth, or in the paine of the stone or collicke, thou wouldest giue all that thou hast in the world to be eased of that paine: Nay, in the extremite of some fittes, many will wish them selues euen out of the world: Now, if the paine of one tooth, can so farre distemper minde and body, that it cannot bee relieyed with all the pleasures

pleasures of this life; O then, what a torment shall that bee? when not one kinde of paine, but the whole vial of Gods wrath shall be powred, not on one member, but on the whole soule body, and conscience, and that not for a time, vnder hope of better: but eternally without hope of release; and that not in this world, where there are comforts, helpes and remedies: but in that vgly and darksome place of torments; and that not amongst liuing men, which might mitigate thy paine, or else bemoane thee, and bewaile it with thee: but with the Diuels, and damned spirits, which will now laugh at thy destruction, and solace themselves in this thy misery, and will reioyce, as thou didst serue them in earth, so now in hel to be thy tormeters. It may be therefore (by the way), good warning and wisdom to vs all, when wee fee the extremity of some bodily paine, to consider with our selues, and say: O then, what shall bee my misery and torment if I repent not; when not one member, but soule, body, and conscience, shall be racked and tormented in the feeling and apprehension of the anger of the Lord of Hostes.

In these three points, stands that curse and wrath of God, vnder which euery man is borne. And these doe answer to the three degrees of sinne, which are in vs: for as the two first Rules taught vs, there is in euery man, by nature, till hee repent, a three-fold guiltinesse. First, a guiltinesse of *Adams* sinne. Secondly, the taint of originall, and vniuersal corruption. Thirdly, a pollution by many outrageous actuall finnes. In the first of these, euery man is equally guiltie. In the second, euery man is equally corrupt. But in the third, euery one keeps that compasse, within which the Lord will keepe them, by his limiting power.

Now as in our guiltinesse of *Adams* sinne, sin hath his beginning: in originall sinne, his continuance: in actuall sin, his perfection: So answerable hereunto, the wrath of God (which alwaies standeth opposite to sinne) is begun in leauing vs by nature to the slauerie of Sathan, is continued by death, and is accomplished in damnation.

And now these three Rules, I com-

mend to the carefull & Christian consideration of you all: certifying you from God, that as you can neuer be saved, vnlesse you repent: nor repent, vnlesse you Search your selues (as here the Prophet biddeth) So, that you can neuer search your selues aright, till you be perswaded, and resolved of these three Rules, and of the truth of them all, euen in your hearts and consciences: namely. First, that thou art guiltie of *Adams* sin. Secondly, that thou art prone by nature to all euil in the world. Thirdly, that for these, thou art subiect to the wrath of God, and to all the curses of his wrath: but when thou art in heart and conscience resolved, that these are true, then thou art a fit Scholler, for this Lesson of the Prophet, *Search thy selfe*. For when thou goest, thus prepared vnto this Search, and esteemest of thy selfe, as these three Rules haue described thee: then if thou Search into thy selfe, thou wilt finde thy selfe, and thy estate to be such, as will cause thee to repent, returne and take a new course: therefore, what the Prophet saide to those *Iewes*, I say vnto you also, my brethren who are here now gathered together out of so many countries, & quarters of this Realme: yea, in the name of the same God, I cry vnto you. *Search, O Search your selues*: and thinke it not a matter indifferent to do, or not to doe it: but knowe it, that God commands you, as euer you will come to saluation: *Search your selues*. And the rather, because by these three Rules you see how much chaffe of corruption is in your nature, and what neede therefore it hath to be searched into, and fanned by Repentance. Bee well assured thou man, whatsoeuer thou art: there is so much Chaffe in thee, that if thou search not, and fanne it not out, thou wilt proue nothing but Chaffe at the last day, and so be blown away with the winde of Gods iustice into Hell. Take hold therefore of this exhortation, and deferre it not.

Thou wilt not suffer thy Wheate to lye too long in the chaffe, for feare of hurting it: Is it then safe to suffer the chaffe of thy finnes and corruptions to lye cankering and rotting in thy heart

heart? Bee sure that that little portion of grace, which thou attainest vnto, by liuing in the Church, and vnder the Ministrie of the Word of GOD, will bee putrified, and cleane corrupted with the Chaffe of thy sinnes: therefore againe, and againe, I exhort you to make conscience of this dutie: Search into your selues, fanne out this Chaffe, this presumption of ours, and high esteeming of our owne nature, and conceits of Gods fauour before wee haue it: that so this Chaffe being blowne away, the Lord may then bestow vpon vs foundnesse of grace, & the foundation of all goodnes, which is a holy & humbled heart.

Saluation is such a building, as the foundation thereof had need to be sure and strong: Ignorance, blindnesse, and presumption, are not sufficient foundations for such a building: therefore as no man wil build a strong house vpon any earth, but will first search it, least it prooue Sandie, & so ouerthrow all: So a wise Christian will not build his saluation, vpon fancies & conceits, and naturall presumptions: but will Search, and looke into his heart: and finding these to be sandie, and rotten, and therefore too weak for the foundation of so glorious a building, will refuse them all, and labour to furnish his heart with such sound grace, as where vpon he may trust so weightie a work, as is the Saluation of his soule. Again, if thou wilt stand in the day of triall, then Search thy heart betime, and discern betwixt Chaffe & Wheat: thou seest, that chaffe flyeth away before the wind; but good corne indures the Fan, and the furie of the wind: so in the day of triall, temptation, sicknesse, or open persecution, the Chaffe of natural presumption, and outward formalitie in Religion, will flye away: and it must be the penitent, humbled, and believing heart, which must then abide it out, and endure the fanne of temptations and persecutions.

And to conclude, Let not the Diuell deceiue thee, in making thee imagine or hope to please God, and yet to let thy corruptions lie vnscene, and thy sins vnsearched out, least thereby thou marre all: for thou vnest not to lay vp

wheat in thy garners, vntil it be purged from the Chaffe: so thinke not to store vp any sauing knowledge, or any other grace of God in thy heart, vntill the chaffe of vanitie be first blowne away, that so the holy graces of God, may be laide vppe in the garners of thy soule. And therefore questionlesse (to speake one word to touch our common professors, in the very sore of their soules) al knowledge that is stored vp in these impure and vnsearched hearts: is euen as wheat laide vp in the Chaffe, which is (a thousand to one) sure to be eaten vp by the chaffe, so that, when the winnowing time of triall and persecution comes: I feare, that such men will (for all their knowledge) shrinke aside, and betray the truth: their knowledge then prouing no better then chaffe, because it was laide vp in an vnholie heart: If therefore thou wouldest stand and endure when Poperie, or persecution, or temptations come, it thou wouldest abide the furie of the fanne of temptations: now then exercise thy heart with the fanne of GODS law, Search and ransacke it, purge out the chaffe of corruption, and store vp knowledge in an holy heart, and a good conscience, and that will abide the violence of all temptations: yea, when God suffers the Diuell to doe with vs, as hee did with Peter, to winnow vs like wheat, to sift and trie vs, as hee did Iob, with the furious winde of all his mallice: the knowledge will proue Wheate, that wil abide the winde, and gold that will abide the fire: thus glorious will it be in the ende, if we follow this holy Prophets counsell, and Search our hearts.

And thus much for the first point (namely) the dutie of Searching heere commanded, in which wee haue staied the longer, because it is the foundation of all the rest: and this being well laid, the whole building will goe up the faster.

Now wee come to the second general point here laid down: that is, whom must we Search? the Prophet answereth: *your selues* not other mē, but your selues. This search so vrged and enforced by the Prophet, must not be of other mens hearts and liues, but of our

owne; our owne are our charge, and not other mens; and therein is the saying true, which else is most false: *Every man for himselfe*: for as every soule must bee saved by it selfe so must it beleue, Repent, and search it selfe.

The dutie therefore here commanded, is, for every man that would have his soule to be saved, to Search it, and reforme it, and leaue others to bee searched by themselves. Here the holy Ghost meets with the common corruption of this worlde, (and that is) that men are Eagle eyed, to see into the liues of other men, but to looke into their owne hearts, and liues, they are blinder then Moles: they can see moates in other mens liues, but discern not beames in their own: where by it comes to passe, that they stumble and fall fowly for the eyes of most men are set vpon others, & not vpon themselves: and thereupon it is, that an euil man, seeing other men, & not himselfe: thinkes best of himselfe, & worst of other men: but contrariwise, a good man seeing himselfe, & not other men, thinkes worst of himselfe, and better of other men: an euill man lookes outward, and iudgeth other men: but a good man looks homeward & iudgeth himselfe: and in iudging, condemnes himselfe, farre about other men: and that because by searching into his own heart and waies, hee knowes that by himselfe, which he knowes not, by any man in the world besides.

So then we must search, not other men, but our selues: our owne hearts and our owne liues are our charge, and burthen: the liues of other men concerne vs not, being priuatemen, further the either to followe them being good, or take heede of them being euill: but to search, or to bee inquisitiue into them, is no dutie commaunded vs, but rather a foule & a base vice forbidden of God. Indeepe Magistrates in their people, Pastours in their congregations, and householders in their families are to search: but they can search onely for criminall causes, or open actuall sinnes: but this searching must bee of our hearts, which no man can search, but our selues onely. Fewe men haue a calling to enquire into other mens

liues, but every man hath a calling to search into himselfe: but (alas) men doe farre otherwise, they suffer themselves to rotte in their owne sinnes, and erect an Inquisition ouer other mens liues, and it is to be seene in daily experience, that those men, who are the great Searchers and piers into other men, are the neglecters and forgetters of themselves: And contrariwise they who doe narrowly Search themselves and their owne wayes, and looke into the corners of their owne hearts, doe finde so much worke to do with themselves that they little busie themselves, with other men.

And thus much may suffice for that point.

It followeth.

O Nation not worthy to be beloued.

The third point: *Who must search?* the Iewes, who are here termed a Nation, not worthy to be beloued: and yet for all that, they are bid to search themselves, that so vpon their Repentance, they might be beloued. Where, wee may see the vspeakable loue of God, and his wondrous full mercie, offering grace vnto such men, as are altogether vnworthy of it. Gods children are by nature like other men, and God findes nothing in them, why to respect them about others: but euen of his owne mercie, makes them worthy, who of themselves are not: therefore how worthy is that God, to haue all the loue of our hearts, who loued vs, when we were not worthy to be beloued.

But let vs examine more particularly, why GOD doth call the Iewes a Nation, not worthy to be beloued: I answere, God had blessed them about other Nations: He gaue them his Covenant of grace, and thereby made them his people, & committed to their trust, his holy word and Oracles: but he delt not so with other Nations, neither had the Heathen knowledge of his lawes. Besides all this, they had a better lande then others about them, it flowed with Milke, and Honie, (that is, with all commodities, and delights) and though their Countrey was but little: yet themselves so populous, and so

Rom. 3.2.

Psal. 143.

20.

so powerfull, that whilest they pleased
G O D, no enimie durst set vpon
them.

Thus for soule and bodie, they were
euery way a Nation, blessed of God,
a people beloued of God aboue all o-
thers. Now, how did this people (thus
beloued of their God,) requite this his
loue, which they had no more deser-
ued, then any other Nation? Certain-
ly, as they deserued it not afore they
had it, so they requited it not when
they had it: but requited this loue of
God with sinne, with rebellion, and
with disobedience. They tempted him,
they prouoked him to wrath, they pre-
sumed of his mercy, and proued a most
stubborne & stifnecked people, a fro-
ward generation: *Moses* partly sawe
this in his owne experience, and better
discerned it in the spirit of Prophecie:
and therefore, wondring at this their
wickednes, he cried out; *Do you thus re-
quite the Lord; O foolish people, & vnwise?*
thus: that is, with sin, & disobedience,
which is the onely meanes to displease
the Lord, & to prouoke him to wrath:
for this cause, they are worthily called
a foolish & vnkinde people by *Moses*,
and here, by the Prophet. *A Nation not
worthy to be beloued*: namely, for their
vnthankfulnesse, and vnkindnesse:
which was such, as they not only were
slacke, and carelesse in performance of
such duties as God required: but euen
multiplied their sinnes, & committed
those foule rebellions, which his soule
hated.

And amongst many, the Prophet
heere in this Chapter, noteth three of
their great sins: for which they were a
Nation not worthy to be beloued. *Co-
uetousnesse, Cruelty, and Deceit*: al which
were the more hainous and intollera-
ble, because they were the sinnes of
their Princes, their Rulers, and their
Priests: who should haue bene lights
and examples to the rest.

Now, although euery sin in it selfe, is
of that ill desert, as it is able to cast vs
out of Gods fauour, and depriue vs of
his loue: yet, behold, heere God com-
plaines, not vpon a little cause, but for
wonderfull, & exceeding vnthankful-
nesse, & vnkindnesse in them: who of
all other should haue loued the Lord,

As a man cares not for hard vsage
from him, whome hee esteemes not:
but a little vnkindnesse dooth greatlie
greeue a man, from him who is loued
and respected: so is it with the Lorde
our God, hee loued not the Gentiles, as
hee did the *Iewes*, neyther was hee so
bountifull vnto them: and therefore,
(as wee may see) though they liued al-
wayes in ignorance, and continued al-
wayes in disobedience, yet, the Text
saith, the time of that ignorance God
regarded not: but when as the *Iewes*,
his owne people, whom hee chose out
of all people, & bestowed his loue vpon
them, and made his Couenant of
grace with them, when they became
vnkinde, vnthankfull, forgettull, stub-
borne, and rebellious, that caused the
Lord euen to complaine of the indig-
nitie, and to cry out by *Moses*, *Doe yee
thus requite the Lord. O foolish people and
vnwise?* And heereby the Prophet, *O
Nation, not worthy to be beloued*: & ther-
fore there is no man, but if he be asked
what he thinkes of this Nation of the
Iewes; hee will answer, that they are a
most vile & wicked people, a froward
generation, and that they are worthy
to taste deeply of all Gods plagues,
who so farre abused his loue and mer-
cie.

But what doth this belong to them
alone? and is *Israel* onely a Nation not
worthy to be beloued? Nay, I may cry
out with as good cause: O England,
a Nation not worthy to bee beloued.
For, God hath bene as good a God to
vs, as he was to them: and wee haue bin
as vnkinde a people to him, as they
were to him. But that I may bee free
from discrediting our nation, and from
defiling my owne nest: let vs prooue
both these points, and lay them open
to the view of the world.

I First therefore, the same mercies,
and farre greater, haue bene powred
and heaped vpon vs: he hath called vs
out of the darknesse: First, of Heathe-
nisme, & then of Popery: his couenant
of grace and saluation, he hath confir-
med with vs, his treasures of his word
and Sacraments, hee hath imparted to
vs, his holie word neuer better prea-
ched, and the mysteries thereof neuer
more plainly opened, since the time of

the Apostles: and as wee haue Religion, so wee haue it vnder a religious Prince, whereby it comes to passe, that these blessings of saluation, wee inioy not in secret, or by stealth: but wee haue it countenanced by authoritie: so that religion is not barely allowed, but euen as it were thrust vpon men. Besides all this, wee haue a land also, that floweth with milke & hony, it is plentiful in all good things: we haue libertie & peace vnder a peaceable Prince, and the companions of peace, prosperitie, plentie, health, wealth, corne, woole, golde, siluer, abundance of all thinges, that may please the heart of man: thus hath God deserued the loue of England.

2 But now England, how hast thou requited this kindnesse of the Lorde? certainly euen with a great measure of vnkindnesse: that is, with more and greater sinnes then euer *Israel* did: so that if *Moses* spake true of them, then may our *Moses* much more truelie cry out against England: doost thou thus requite the Lorde thou foolish people? And if this Prophet said thus of *Israel* for three sinnes, then may it be said of England, for 300. sinnes (O England) a Nation not worthy to be beloued: for thou hast multiplyed thy transgressions, aboue theirs of *Israel*; euen as though thou hadst resolued with thy selfe, the more Gods kindnesse is heaped on thee, the more to multiply thy sinnes against him. For thou England, as thou hast requited the Lorde with sinnes; so not with a few sinnes or smal sinnes, or sinnes, which hardly could haue bene preuented: for that had bin a matter of some excuse, or not of so great complaint. But thy sinnes are many, and grieuous, and capitall. And which is worst of all, wilfull and affected, euen as though God had deserued euill of vs: and that therefore we ought maliciously to requite him.

If any man make doubt of this, and therefore thinke I speake too hardly of our Church: I will then deale plainely, and particularly, and rip vp the sores of our nation, that so they may be healed to the bottome.

The common sins of England, wherewith the Lord is requited, are these.

First, ignorance of Gods will and worship, (I speake not of that compelled ignorance in many corners of our Land, which is to bee pittied because they want the meanes) but wilfull, and affected ignorance. Men are ignorant, euen beecause they will bee ignorant. Meanes of knowledge were neuer so plentiful, and yet neuer more grosse ignorance: is not hee wilfully blinde, who wil not open his eyes in the light? and can there be any darknesse at noon day, but it must be wilfull? But our Nation is darke and blinde in the Sunne-shine of the Gospell, and grossely ignorant, when the Gospell beates their eares, and light shines round about them: so, as if they closed not their eies, and stopped not their eares, they could not but both heare, and see: who would looke for ignorance after thirty five yeares preaching? and yet, many are as ignorant, as if they had bin borne and brought vp vnder Popery: so that our people are as euill as those in the daies of Christ, of whom the holy Ghost saith; *Light is come into the worlde, but men loue darknesse more then light.* So knowledge is come into England: but many Englishmen loue ignorance better then knowledge. Alas, how many thousands haue we in our church, who know no more in religion, then they heare in common talke of all men, and which is worse, they thinke it sufficient also, and which is worst of all, whereas they might haue more, they will not, but care not for it.

2 The second maine sin of England, is *Contempt of christian Religion.* Religion hath bin among vs these fife and thirtie yeeres; but the more it is published, the more it is contemned, and reproached of many; in so much, as there is not the simplest fellow in a Country towne, who, although hee knowes not one point of religion, yet he can mock, and scorne such as are more religious then himselfe is, this is one of the moaths of England, that eates vp religion, this is grieuous in whomsoever, but most intollerable in two sorts of men. First, in them, who are altogether ignorant, that they should mock they know not what. A pittiful thing to hear one, who himselfe cannot giue the meaning of one

Ioh. 3. 19.

one petition in the Lords praier, to vpbraid other men, because they are too forward: but it is the worst of all, when men of knowledge, and such as liue ciuilly, & would be counted good Christians, are indeed of the better sort, can not abide to see others goe a little before them: but if they do, presently they are hypocrites and dissemblers. Thus not prophanesse, nor wickednes, but euen Religion it selfe is a by-word, a mocking stock, and matter of reproch; so that in England at this day, the man or woman that begins to professe Religion, and to serue God, must resolute with himselfe to sustaine mockes & injuries, euen as though he liued among the enemies of religiō, and not among professors; and as religion increaseth and spreadeth it selfe, so doth the number of these mockers. O what a cursed sinne is this? to contemne the greatest fauour that God can giue vs, that is, his holy religiō; for the which we should rather praise him all the dayes of our liues. All that God can giue a man in this worlde, is his gospell, what then can God giue to be regarded, when his gospell is contemned?

This sinne was neuer amongst the *Iewes*: they indeed regarded it not so as it deserued, but who did euer make a mocke and a scorne of it but England? O England, how canst thou answere this? God send thee the most precious Iewell, that he can send to a Nation; and thou scornest it, and them that bring it, and them that receive it; euen as though it were no blessing, but a curse: so that as Christ saith to the *Iewes*, *for which of my good workes doe you stone me?* So may the Lord say to England, I haue given thee a fruitfull lande, a blessed Prince, gold and siluer, peace and libertie, plentie and prosperitie: for which of these (O England) doest thou contemne my religion? The least of these deserue loue; but England hath a better then all these; that is, his Gospell, and word of saluation: and yet, that also is contemned (as beeing nothing worth) and those which confesse it, and those that bring it, and consequently God himselfe that gaue it. If England had no more sinnes but this: this deserues, that it should be saide of

vs, that we are a *Nation unworthie to be beloued* aboue al Nations, for some Nations would haue religion, that they might loue it, but they cannot haue it: some haue it, and do loue it: some haue it, and loue it not: but in no Nation is it made a mocking-stock, but in England. And where are those men, but in England, who (like the dog in the manger) will neither entertaine Religion themselves, nor suffer thē that would: let vs in time take heed of this sinne, as a sinne that cryeth to God, to reuenge so vile a dishonor done to his maiesty: neither is there any sin that more certainly foreshewes, and more forceably hastens the remoouing of the Gospell from vs. For high time is it to cease louing, wher loue procures disdain; And to stay giuing, where gifts are scorned,

Carry home this lesson to your great townes & cities where you dwel, for in these populous places are these great mockers, for where God hath his professors, the diuel hath his mockers; and repent betimes of this sin, for holde on in mocking, and be sure that God (who will not be mocked) will remoue his Gospell from you; but if you leaue this sinne, and entertaine the Gospell, (as it worthily deserues) then be sure of it, God wil continue the Gospell, to you, & your posteritie after you, in the face of all your enemies round about you.

3 The third common sin of England, is *Blasphemie*, many wayes, but especially in vaine swearing, false swearing, and forswearing, and the abuse of all the names and tytles of the Lorde God. This sinne is generall, euen ouer the whole land, especially, in Fayres, and Markets, where men for a little gaine, will not care to call the Lord of Hostes to be witnesse to a lye, and the God of truth, to testifie an vntruth. And which is worst of all, Gods holy name is vsed in vaine oathes, and ordinary talke. When men haue no cause to swear at all: so that it is most lamentable to see and obserue, that the name of any man of honour, or worship, is vsed more reuerently, and lesse abused, then that fearefull and glorious name: *the Lord our God.*

4 The fourth generall and great sinne is, *Prophanation of the Saboath.* A

There were then present inhabitants of London, Yorke, Cambridge, Oxford, Norwich, Bristow, Ipswich, Colchester, Worcester, Hull, Lin, Manchester, Kendall, Couentry, Nottingham, Northampton, Bath, Lincoln, Darby, Leicester, Chester, New castle, and of many other most populous cities and townes of England.

Joh. 10.
32.

common sin euery where, and yet so great a sin, that where it raignes, in that Country, congregation, family, man or woman, there is no feare of God, nor any true grace in them: for the keeping of the saboath, is the maintaining, increasing, and publishing of religion.

5 The fift sinne of our Nation is, *vnjust dealing in bargaining betwixt man and man.* How harde is it to finde an honest, simple, plaine dealing man: and that euen in such great assemblies as this is, I feare present experience will testifie: you are now many thousands gathered together, some to buy, some to sell, some to exchange: Remember that I haue tolde you, an honest hearted and plaine dealing man is harde to find: therfore labour to approue your selues sincere hearted men; remember the counsell of the holy Ghost; *Let no man oppresse nor defraude his brother in bargaining: for the Lord is the auenger of all such things.* These finnes are general and vniuersall as a canker: And so are the finnes of the 6. 7. and 8. Commandements (though they be not altogether so commō as these be) *Murthers, Adulteries, Vsuries, Briberies, Extorsions, Consonages,* they are a burthen, vnder which, our earth groanes; and they cry against vs to heauen, so that vpon as good or much better cause may it bee said to vs, as to the Iewes: *O Nation not worthy to be beloued.*

Looke at the outward face of our Church, at the signes of Gods loue, which are amongst vs, and at Gods dealing with vs; and behold, we are a most beautiful Church, a glorious Nation, a Nation to be admired, and wondered at: but looke at the liues of our ordinary professors, looke at our sins, and at our requiting of Gods loue: and we are a people of *Sodom*, as full of iniquities as they were, whose finnes are so many, so ripe, and so ripe; that at the last they wil euen bring downe fire and brimstone, or some other strange iudgment vpon vs, if repentance doe not preuent it, or the cries and prayers of holy men stay not Gods hand. So, then let vs all here assembled, grant & confesse, that we are a Nation so far from being worthy to be beloued, as that we are most worthy to be hated, and to

haue all the wrath of God powred vpon vs.

Now then, are we so? and shall we continue so still? Nay, that is the worst, and most wretched of all: then let euery one of vs learn this duty, enter into our selues, Search our hearts and liues, that they may lye open to our owne sight, to the confusiō of vs in our selues, that in God by repentance we may be raised vp.

Our finnes lye open before the face of God, and stinke in his presence, and cry for vengeance: and before the face of Gods Angels, who bewaile it, and before the face of the diuel, who reioy-ceth in our confusions: and shall they lye hid onely to our selues? Now then, if we would haue them hid from God, & stop the cry that they make against vs, and keepe them from Sathan, who accuseth vs for them; we must so search our selues, that they may lye open to our owne hearts: Remember thou thy finnes, and God will forget them: laie them open before thy owne face, and God will hide them from his: Write them vp for thy owne selfe, and God wil blot them out of his remembrance: but if contrariwise thou hidest them, then assure thy selfe, the more thou hidest, and buriest them, the more open doe they lye in the face of God: and then what wil follow, but that they wil all be disclosed at the last day, to thy eternall confusion. Therefore againe, and againe, I exhort you in the name of God, Search your selues, finde out your finnes, cōfesse them to God freely, and ingeniously: confesse their desert to be Hell and damnation, humble your hearts to God, cry, and call for pardon, as for life and death, purpose and promise to leaue them, begin a new course of life, beleue stedfastly, and doubt not but of pardon and forgiveness in the blood of Christ, continue in that faith, and that new course of life: So may England preuent Gods iudgements, and quench that great action of vnkindnes, which God hath against them, and become a *Nation as worthy* (vpon their faith & repentance) in Christ to be beloued: as for their peace and prosperitie, they haue bene of all nations of the earth admired.

Hitherto

Huberto, of the third generall point.

4 The fourth generall point in this exhortation, is the time limitted them, when they should Search. *Before the Decree come forth &c.* As though the Prophet should say. *Israel, repent, before God execute his iudgements on thee.* For behold the gracious dealing of God: Man sinneth, his sinnes deserue plagues: but GOD presently plagueth not, but deferrers it, he puts a time betwixt the sinne and the punishment (ordinarily) this he doth to shew his mercy vnto mankinde, because that hee would not destroy them, if they would amend. Therefore, after the sin, he smites not presently, but puts off his punishment, that in the meane time man may Repent. Here the Prophet compares the Lord to a mother, for as she conceiues the fruite in her wombe, and beares it a long time, ere she bring it out: so the Lord after a mans sinnes, or a peoples sinnes, conceiue (that is) ordaines, and decreeth a iudgement for it, but he keepes it vp, and all that while he heares it: But as she, when her time is come, then trauailes and brings forth: so, when the time that God hath appointed, is come, and still sinne is not repented of: then his iustice trauailes to be deliuered of that iudgemēt, which mercy hath kept vp so long a time. Thus the old world had an hundred & twentie yeares given them for time of repentance; all that while God was in conceiuing, at last when their sinnes were ripe, and no hope of amendment: then GOD trauelled, and brought forth a fearefull birth, namely the vniuersall flood, to wash away, and take reuenge vpon the vniuersall iniquities of those times. So many hundred yeers hee gaue vnto the *Jewes*, long he was in conceiuing their destruction, and oftentimes hee had it at the bringing forth, as in the captiuitie of *Babylon*, and vnder *Antiochus*; yet his mercy stayed it: and still hee trauelled longer: telles them heere by the Prophet, that yet the Decree is not come forth, (though it bee conceiued;) but at last when *Israel* would not Repent, but grewe worse, and worse; (as in Christ his time) then hee could

containe no longer, but trauelled indeede, and though it bee with griefe, yet hee hath brought forth: and what? a most fearefull byrth, euen an vtter desolation of that kingdome and Countrey, of their Citie, and Temple, and a dispercion of their Nation over all the world: but as a woman at last is deliuered with daunger, and difficultie, with paine and sorrowe: so the Lord long conceiues, but at last brings forth his iudgements: yet it is with griefe and vawillingnesse, and hee is loath (as it were) and much agriued to execute his most iust iudgements on those, who haue professed his name: hee often touched the *Jewes* a little, and as being vnwilling to smite them: hee drue backe his hande againe: but at last when their sinnes did so increase, and were so strong, that they euen did wringe out, by violence his plagues from him, then with much bewayling of their great miserie (as wee may see in Christ weeping for them,) hee executes his iudgements on them. But as they are long a comming: so, when they come forth, they were the heauier; as a child, the more fulnesse of time it hath, is the greater, the liuelier, and the stronger: so, Gods iudgement, the longer God deferreth them, and is in conceiuing them, the heauier are they, when they come: that is manifest in the *Jewes*, once his owne people, for he hath destroyed their lande with an irrecoverable destruction, and smitten their posteritie with a blindnes of mind till this houre; so that to this day, when the old Testament is read, the vaile is ouer their eies; that they cannot see the light of Christ Iesus, but plodde on in fearefull and palpable blindnesse.

This Doctrine hath speciall vse to this our Church, to teach vs to looke to our selues betimes, and try our owne wayes, and turne to the Lord, for wee cannot tell how far off his iudgements are in reaso they must needs be neare. they haue bene so long deferred, and yet bene so iustly deserved of vs. Certainly God hath long bene in conceiuing iudgements and plagues for the sinnes of *England*, and often hath Gods hand bene vpon vs by warre, fa-

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mine,

mine, pestilence, invndations: and yet it hath beene puld backe againe: and his sword hath beene put vp into his sheath, and God hath stayed his byrth even in the very trauell, and wee have escaped, euen as a man, whose necke hath beene vpon the blocke, and the Axe holden vp to strike: so then, yet the day is not come, yet wee haue time: happie wee that euer we sawe this day, if now wee haue grace to repent, and *search our hearts*, for then wee shall staye this Iudgement decreed, that it shall neuer come forth against vs: but if we deferre to repent, & put off from day to day, and lye rotting still in our sinnes: then knowe and be assured, that as the Decree is established, so it must needes come forth: and then, when iudgement is come forth, & the stroke stricken, Repentance is too late: therefore what he said to the *Jewes*, I say vnto vs, *Search thy selfe O England*, (a Nation not worthy to be beloued) *before the Decree come forth*, which is already past against thee.

Thus much for the fourth point.

5 Now followeth the last point: the reason of all. *Why should we search our selves?* The reason is included in the fourth point: *For there is a Decree come forth against thee*. And though the execution bee deferred, and though God be vnwilling to take it out, yet without Repentance, it is most certaine, it shall come forth, and bee executed at the last. In one word, this is the reason. Repent, or else certainly God will take vengeance: But (will mans heart say) is this true? Or rather these bee but words to feare men, and to keepe them in awe. I aunswere, for the prooffe and experience hereof, neuer goe further then this place, and present example wee haue in hand: the Prophets bids them *Search, Search, and Repent*, else, as certainly, as there was a iudgemēt conceived, so certainly it should be executed vpon them: they would not heare, nor Search, nor repent: but what followed; let all men iudge whether God is not true of his word to them or no: yea, alas, who seeth not that God hath trauelled indeede, and hath brought

foorth a fearefull iudgement on them, and hath made them for these thousand yeares & a halfe, the gazing stock, the by word, and the amazement of all the world.

Thus was it threatned to the *Jewes*, and thus it is performed: and certainly thus hath it beene threatned, & thus shall it bee performed to thee, O *England*, except thou prevent the iudgements that are comming: O happy *England*, that I may say to thee, it is yet but comming. For as for the miserable *Jewes*, vpon them (alas) it is come already: to those poore soules it can bee saide no more, *Repent before the Decree come forth*: for it is now past: but thou art happie, for thy day is not yet come: yet I may say to thee: *Repent before the Decree come forth*: and O happie *England*, that thou maiest heare this worde: (*Before*) sounding in thine eares. Therefore my beloued brethren, who are heere assembled out (almost) of euery corner of this kingdome, heare my words: and carry them home with you into al countries. God is the same God still, as iust, and as iealous, as euer hee was: our sinnes are as ill, nay, much viler then the *Jewes* were: how can it be then, but that must fall to vs that fell to them? therefore the zeale of Gods glorie, and my desire of your saluations, make mee, that I dare not flatter: but tell you the truth: that is, that out of all question, if wee search not our selues and repent, there is a generall iudgement in preparing for vs: certainly the *Decree is out*, and what can stop the execution of it, but *Repentance*: God hath long spared, and hee hath beene long in traouelling, therefore (though nothing can be said in way of prophesie) I am in my conscience perswaded to feare, and that out of infallible grounds of the word of God, that a plague, and a iudgement, and that most fearefull, hangs over *England*, & that it is already pronounced vpon this Nation, and shall bee as certainly executed, without a visible reformation: and because I may seeme to speake somewhat at large, giue mee leaue to giue you the reasons inducing me hereto. First, the Gospell hath beene preached

preached these fīue and thirtie yeares, and is daily more and more, so that, the light therefore neuer shon more gloriously, since the Primitiue Church: yet for al this, there is a general ignorance, generall of all people, generall of all points, yea, as though there were no Preaching at all: yea, when Poperie was newly banished, there was more knowledge in many, then is now in the body of our Nation: and the more it is preached, the more ignorant are many, the more blinde, and the more hardened (euen as a Stithie the more it is beaten vpon, the harder it is) so they, the more they heare the Gospell, the lesse esteeme they it, and the more they contemne it: and the more God calles, the deafer they are; and the more they are commaunded, the more they disobey. We Preachers may cry till our Linges flye out, or bee spent within vs, and men are moued no more then stones. O alas, what is this, or what can this bee: but a fearefull signe of distruction? Will any man endure alwaies to bee mocked? then how long hath God bene mocked? Will any man endure to stand knocking continually? If then God hath stood knocking at our hearts fīue & thirtie yeares: is it not now time to bee gone, vnlesse we open presently?

But, if we will know what this argueth, to contemne the Gospell, and not to repent, when the word is so abundantly Preached: reade the Storie of *Ely* his wicked sonnes. Hee spake vnto them, and gaue them godly counsaile, *but they hearkened not vnto the voyce of their Father*: But will some say, that is no great matter, not to heare their Father is a common thing: but marke what followeth, *They would not heare their Father, because the Lord would destroy them*: a fearefull thing, Euen so it is with a nation, or a people: are they taught, and are they worse and worse? take heed: If *Elyes* sons obey not, it is, because God wil destroy the.

If therefore *Ely*, and many *Elyes* haue spoken to *England*, and *England* heares not, *England* obeyeth not: *England* repents not: take heede the Lord in heauen say not, *England will not heare the voyce of the Prophets, because I will*

destroy it. Let no man say, wee take vpon vs to prophesie: wee onely giue warning, and shewe the danger, by example of the like.

My second reason is this. One iudgement executed: and not working Repentance, is alwayes a fore-runner of another, that Rule is certaine; and an euident truth, and needs no proouing. Now, wee haue bene visited with Famines, Earth-quakes, pestilences, inundations, Thunder & lightnings in winter, and most straunge & vnseasonable weather: but alas, all these haue taken no effect: where is the humiliation, repentance and reformation which they haue wrought? therefore it must needs bee, there remains behinde a greater iudgement. Men may be so madde to thinke these to be ordinarie things, and to come by course of Nature, and ordinarie causes: but certainly they are the shaking of the Rod, and fore-runners of a greater iudgement, vnlesse Repentance cut of their course. For looke as one cloud followeth another, till the Sunne consume them: so one iudgement hastens after another, and repentance onely is the Sunne, which must dispell them.

3 Thirdly, it stands with the iustice of God, according as he hath revealed it in the Scripture, especially in *Deut.* 28. out of the whole Chapter, it must needs be gathered as a Rule, *I will curse that people which breake my lawes*, now we may not deny but this land of ours, is for abundance of sinne, a people of *Sodome*. All kinde of finnes, in all estates of men, rage and raigne euery day more and more: therefore I conclude, that vnlesse wee repent, and so dissolue this cloude, of iudgement, that hangs ouer our heads: it cannot be, but a most fearefull tempest is to come at the last, and when it is come, it will bee too late to wish they had done it. Therefore in the bowels of Christ Iesus. Let this bee to intreate and exhort you all, to search and looke into your selues, that so repenting and changing your wayes, you may get the sword againe into his sheath, which is already drawn out, but yet hath not stricken home, & may quench the wrath which is already kindled, but yet burns not out as

it wil do, if by repentance we quench it not: & doe this euery one, as you tender the saluation of your own soules, & the continuance of the Gospel to this glorious Nation, and the peace and prosperous state of this Church & common wealth. For let men make what causes they will, it is certainly sinfulness that ouerturnes kingdoms, and changeth states, as all these kingdoms and states haue felt, who haue continued finally to contemne the Gospell,

It followeth:

And you be as chaffe, that passeth on a day.

The Prophet proceedeth, & describeth more plainly, the manner and state of that plague, which God will send vpon them: the meaning was partly opened before, to bee in effect thus much; Search your selues, least God take his fanne and try you, because you would not try your selues, and finding you vpon the tryall, not sound wheat, but light chaff; blow you to hell with the winde of his wrath: the *Metaphor* which the Prophet vseth is this, he compares the Lord to a husbandman, great and rich, the whole world is his corne field: seuerall nations, (as this of ours for one,) are his heapes of Corne: but these heapes of corne be full of chaff, that is, these particular Churches, are full of hypocrites; now a wise husbandman letteth corne and Chaffe lye together no longer, then till the winde doth blow, and then he appoints his fanning time to seuer his corne from his chaffe, and to blowe away his chaffe, and lay vp his corne: so God, the great & wise husbandman, will not let the Chaffe lye for euer amongst the Wheate, hee hath therefore appointed his fanning times, when to blowe the Chaffe into hell, and to gather his wheat into heavenly garners.

Now Gods winnowing times are two: the one is at the last day, after this life, and that is Gods great winnowing day of all his Corne (that of all men) when the bad shall bee seuered from the good for euer, neuer to be mingled againe with the, but by the strong and

powerfull fanne of his last and finall iudgement to be blowne into Hell: the winde of whose wrath, at that day, shall bee stronger to blowe them all away, then all the wind in the world to blow way one handfull of light Chaffe.

2 Gods other fanning time, is in this worlde, and that is also double. The one is, when the word is preached: the *preaching of the word is one of Gods fans*: For when the Gospell is preached to a Nation or Congregation, it Fannes them, and tries them, & purgeth them, and so seuers them, that a man may see a manifest difference of the chaffe and the wheate, that is, of the godly man, and the wicked man: this preaching of the Gospell doth *Iohn the Baptist Mat. 3.* expressly call a Fanne: where the holy Ghost pursueth this whole *Metaphor* most plainly speaking of Christ, hee saith, *Whose Fanne is in his hand, and hee will thoroughly purge his Floore, and gather his wheat into his garner, but the chaffe he will burne with fire vnquenchable.* The winde of this fanne of the word preached is so strong, as that it seuers the Chaffe from the Wheate, that is, good professors from hypocrites in the visible Church, and blowes so strongly vpon the wicked, that it brings them to the beginning of Hell euen in this world, for it so worketh vpon the conscience, as if it cannot conuert them, it strikes them with feare, terror & torment, either in life or at death, which torment of conscience is the very flashes of hell-fire.

But, when this first Fanne of the word, wil not serue to bring men to repentance, (for the word preached, doth not confound a man actually, but only pronounce the sentence, and thereby strike the conscience) then God hath another fanne, and that is the *fanne of his iudgement*: and that fanning or winnowing time is, when hee executes his vengeance and his iudgements on a Nation: this is his latter fanne, when the first will not preuaile, this is his powerfull and strong fanne driven about with the winde of his wrath, this fanne went ouer the olde worlde, and swept them al away, and went ouer the nation of the *Jewes*, and we see they are no more,

1. These

1 These three fannes of God, make a threefolde separation of the Chaffe from the Wheate, that is, of the wicked from the Elect: with the fanne of his word, which is powerfull, he seuers them in affection, and disposition, and makes a distinction of them, so, as generally the Wheate is knowne to be Wheate, and Chaffe discerned to be Chaffe, by the preaching of the word: but though the tare be knowne to be tare, yet both growe together, so that the word onely seuers them in affection, and sets feuerall notes of distinction vpon them both.

2 But then the second fanne of his iudgements is more violent, for therby he seuereth the asunder in soule, gathering the godly men, as his wheate into the heauens, & blowing the soules of the wicked into hell: but yet the bodies of them both lye together, as partakers of the same iudgement, so subiect to the same corruption, and are all lodged in the same graue of the earth, and death hath like dominion ouer them all.

3 But afterwards at the last day, at Gods great haruest, & great winnowing time, he then with the winde of his power, seuereth them asunder in soule and bodie. Wheate from the Chaffe, Sheep from the Goates, and separateth them, neuer to be mingled againe for euer & euer: and then with the winde of his wrath, he blowes the chaffe into fire vnquenchable, and with his louing fauour gathereth his wheate into the euerlasting & glorious garners of heauen.

So then, the first seuereth them in affection. The second, in soule, for a time. The third, actually in soule and body for euer and euer.

Nowe of these three winnowing times, the Holy Ghost speaketh here properly of the second: namely the *fan of Gods iudgements*: so that, the meaning of the *Metaphor* is this: search your selues and repent betimes, least God come vpon you with some fearefull *Iudgements*: because you haue so long contemned the *fan of the word*, and finding you too light to abide the tryall, doe take you awaye in the iudgement, and cast you into hell: for as sure as the fan of the word hath made difference

of you, which are chaffe, and which are Wheate, so sure shall the fanne of his iudgements blowe away the chaffe to hell and damnation.

Thus much for the meaning.

Now for the vse, for vs in *England* the case stands thus: Our church doubtles is Gods corne field, & we are the corne heape of God: and those *Brownists* and *Sectaries* are blinde and befotted, who cannot see that the church of *England* is a godly heap of Gods corne: but withal, we must cōfesse, we are full of chaffe: that is, of prophane & wicked Hypocrites, whose harts and mindes abound in sinnes and rebellions: and many of our best professors are also too full of chaffe (that is) of corruptions, and doe giue themselues too much libertie in many sinnes; but alas, the pure wheate, how thinne is it scattered: & how harde to finde a man (at least a family) which dedicate themselves to the Lord in holie and sincere obedience, and labour to make conscience of all sinnes: now therefore, seeing wee are Gods corne field, and wee haue some pure wheat amongst much chaffe, therefore God will winnow vs to finde out the corne, if hee haue but one corne of wheat in a handfull of chaffe, but one good man of many, he will stirre all the heape for those fewe cornes, hee will not care to blow all the chaffe to hell, to finde out those fewe cornes of wheat, to lay them vp in heauen: so that out of all question, *England* being so full of chaffe, must looke to be winnowed.

Now for the first Fanne of his word, it hath bene vsed in this land these fīue and thirty yeares, & that as powerfully, and as plentifully as anie where in the worlde, and yet (alas) many are more God-lesse, more ignorant, more prophane then euer they were, yea wickednesse groweth, and the chaffe increaseth aboue the Wheate: bee sure therefore, that God will bring his second Fanne vpon vs; because wee will not suffer the first, and the milde & gentle *fanne of his word* to trye and search vs: therefore he wil bring the *fearefull fan of his iudgements*, and with it, he will blow soule and body into hel, with those our

In the plague
at London,
there dyed
some weeke
almost 2000.
a weeke in 92.
but in 1603.
ther died 3300.
in a weeke.

sinnes & corruptions, which we would not suffer the Fanne of Gods word to blow from vs. The first hath so long blowne in vaine, that the second must needs come vpon vs, & it hath already begun to blowe: three or foure blasts haue blown ouer vs; famine, pestilence, earthquakes, fire, water, winde, these haue so blowne some of vs, that they haue taken away a great number of vs. For vs that remain, this onely remains, that we strengthen our selues by grace, to be able to stand against the next blast, for come it will, and when it comes, no wealth nor worldly thing can inable vs to endure it, onely faith & repentance, and the grace of God will stand at that day. Now therefore, in that so fearefull a fanning abideth vs; seeing it is so neer (as appeareth by the blasts already past ouer vs, which are nothing but the forerunners of a greater tempest:) what should be our care (except we care not to be blowne body and soule into hell) but to labour to eschew this fearful fan of Gods wrath: or at least, if it come vpon vs, that it may not blow vs to hell, but hasten vs to heauen. If thy heart be touched to aske how this may be; I answer thee, only to follow the Prophets aduice in this place, by *searching & trying our selues*. The way to escape Gods triall, is to try thy selfe; and to escape Gods iudgement, to be a iudge to thine owne soule: and so the way to escape the fearfull fan of God, is to fanne thine owne heart by the lawe of God. For whomsoever the first fanne (that is the word of God) doth worke vpon; these men are neuer blowne away with the fan of Gods iudgements. O then, entertain the word of God into thy hart, submit thy soule vnto it, let it pierce & try, and ransacke thy heart, and lay before thee thy wretched estate by thy sinnes, and when thou seest thy nakednes and misery, confesse it, bewaile it, be humbled for it, cry & call for mercy & forgiveness; pray against thy speciall sins, strue to purge them out, as the poison of thy soule, craue grace from God against al thy sinnes: & if thou seest any sins more welcome to thy nature, more deere vnto thee, and which more preuaile against thee, then others do, pray against these sinnes, and strue against

them about all: and endeouour, that by the fanne of Gods word, they may be blowne away from thee. When thou hast done this, then marke what will come of it: when thou hast fanned thy selfe, God will not fanne thee: but when the fanne of his iudgement comes, and bloweth so strongly vpon the wicked, then the Lord finding thee already fanned, and clenfed by his word, wil spare thee, & his iudgment shall either blow ouer thee, & passe by thee vntouched (as ouer Lot, in the destruction of Sodom) or else shall fanne out all thy corruptions, and blow thee vp to heauen, to be laid vp as pure wheate in the heauenly garners, and mansions of glorie, which Christ ascended to prepare for thee.

Now then amongst those many businesses, with which this worlde doth comber euery one of vs (all which shall perish with the worlde it selfe) let vs good brethren, spare some time for this great businesse. *Martha* may be combered about many things, but *this* is that *one thing*, which is *necessarie*: therefore whatsoever is done, let not this be vndone. Once a day put thy selfe and thy life vnder the fanne of Gods lawe, try thy self what thou art, and thy life, how thou liuest. Once a day keepe a Court in thy conscience, call thy thoughts, thy wordes, and thy deeds to their tryall: let the ten Commandements passe vpon them, and thy sinnes and corruptions which thou findest to be chaffe, blow them away by repenſance, so shalt thou remaine pure and cleane wheate, fit for the house and Church of God in this world, & for his kingdome in heauen. But, if we will not do this, then alas, what wil follow? my hart griueth to vtter it: but I must, vnlesse I should be a false Prophet: And therefore I wil. Our long peace, plentie, and ease, haue bred great sinnes, so great, that they reache to heauen, and prouoke Gods Maieftie to his face, and so strong, that they will violently draw downe iudgements from God vpon vs; which when they come, they will be so powerfull, and so violent, that they wil blow vs away like chaffe, and bring this kingdome to some miserable ruine. O therefore how happie are we, if we can entertaine

tertaine this doctrine, and practise it: for in so doing, we shall prevent Gods iudgments, we shall continue the Gospell to this land, and preserve this glorious Nation from being destroyed or dispeopled, by some fearful iudgment.

At Stur-
bridge faire

Beloued, you come hither to this place, purposely to buy and sell, and thereby to better your estates in this world: how happy then are you, if besides the good markets you make for your bodies and estates, you learne also how to make your selues abide the trial of Gods iudgments, and how to be made pure corne, fit to replenish the garner of heaven, & how to continue Gods fauour and the Gospell to this Nation. If thou goe away with this lesson, thou hast a Jewell more worth, then thou shouldest goe home possessed of all the huge riches of this Faire: you call this and such like times, *Faire times*: but if thou learn this lesson right, then thou maist say, that this was the fairest day in deede, that euer shon vpon thee, since thou wast borne. This pretious Jewell which I haue spoken of all this while, I heere offer vnto thee. Every one brings hither something to bee solde, this is the marchandize that I bring & set to sale vnto you: what euer commoditie any of you bring, it is from some quarter of this land, but all is from the earth: but this that I bring, it is from heaven: and all the earth cannot yeeld it: and as it is from heaven, so it is of a heavenly vertue, and will worke that which all the wealth in this faire is not able to doe: therefore cast not to buy the basest, and let passe the best of all; and neuer alledge that it is aboue thy compasse, and being a Jewell, it is too deere and cosly for thee: for I offer it freely vnto you, and to euery one of you, I pronounce vnto you, from the Lord, that here this blessed doctrine is offered vnto you all, in his name, *freely, and that you may buy it without money*. Happie is that day when thou comming so farre to buy things for thy body, and paies so deare for them, doest meete with so pretious a Jewell, the vertue whereof, is to saue thy soule, and payest nothing for it. Thou maiest hereafter reioyce, & say: I went to buy and sell, and to helpe my bodie: but I

Esa 55.

haue also learned to saue my soule. I went thither to helpe to maintaine my owne estate: but I haue learned to help to maintaine *England* in prosperitie: for assuredly, if wee would all of vs learne this lesson, and practise it, we might assure our selues of the glorious prosperity of *England*, to continue from generation to generation: whereas alas, if we continue & go forward in our sins, & impenitency, it is greatly to be feared, that neither the Gospell nor this peace, will reach to our posteritie. Therefore now to make an end; I once again, & lastly, comend this doctrine to you all, & euery one of you (for this marchandize that I bring, is of that nature, that though some take it, yet there is also inough for euery one) & I commend it vnto you, euen from the very mouth of God himselfe; thinke of it / charge thee, as euer thou lookest to appeare before the face of Christ *Iesus* the great iudge, at the last day: & if thou wouldest escape the rigor of that iudgement, enter now into iudgement with thy selfe, and search thy selfe: if thou now wilt not receiue this doctrine, then shal it at the last day be a bil of Enditement against thee, for if it saue thee not, it shal condemne thee, thinke of it therefore seriously, as a matter that concernes thy soule and bodie: yea, and thy posteritie, and this whole Realme, all which shall smart for it, if we repent not. And if the bodie of our people, & those, whose hearts are wedded to this world, wil not entertain this doctrine; then I turne vnto you that feare the Lord, and to you I direct my last warning; Search, O search, and try your hearts and liues, renewe and reuiue your faith and repentance, that if iudgements do come and blowe vpon this nation, and driue the Gospell from it, and it to hell: that yet you may haue a testimony to your consciences, that you did not pull down this general calamitie, but for your parts laboured to haue preuented it, by your earnest prayers and hartie repentance: that so, the posteritie ensuing, may not curse you, but speak reuerently of you, and praise God for you, & wish that all had done as you did: for then had they enioyed this goodly land, & all Gods blessings with it, as we their forefathers did before

fore them : and so shall our names not rot, but flourish amongst the posterities to come, which shall be partakers of the desolation : And when we haue renewed our repentance, let vs then euery one of vs, deale with the Lorde by earnest prayer for this Church and Nation, that the Lord would shew his mercy vpon it, and continue vnto it, this peace and the Gospell it is nothing with the Lord to doe it, his powerfull hand is not shortened, he can continue our peace, when the *Papist* looke for hurli-burlies, he can continue the Gospell, when they hope to set vp their *Idolatry* againe : let vs therefore apply the Lord with our praier, and with *Moses* set our selues in the breach, and pray for the ignorance of the multitude, and bewaile their finnes, who bewaile not their owne, So did *Noah*, *Daniel*, and *Iob*, in their ages, and praied for the people in generall calamities : let vs all be *Noahs*, *Daniels*, and *Iobs*, in our generations : if we doe thus : then when Iudgments come, we shall either turne them away from our Nation, or at the least we shall deliuer our owne soules,

Let vs nowe turne to the Lorde in praier, and because it cannot be hoped, but that this our generall sinfullnesse must needs end with some heavy Iudgment : let vs desire the Lord still to defer our deserued punishments, and still to spare vs, and to giue vs time and leasure to repent : that so, we entring into our selues, and searching our hearts, and turning to the Lorde : wee may turne away his imminent iudgements, and that when his wrath doth burne out indeed, wee may then be counted worthy in Christ, to escape those things which must needs come vpon the world, Amen.

WILLIAM PERKINS.

Lament. 3.

Let vs Search and try our waies, and turn againe to the Lord.

Trin-vni Deo gloria,

FINIS,

5 DE 60

